

The Baptist Record

"THY KINGDOM COME"

D SERIES
LUME XLVIII.

JACKSON, MISS., January 7, 1926

NEW SERIES
VOLUME XXVIII, No 1

One of our Mississippians, W. O. Beatty, becomes pastor at Marion, Ark.

Oklahoma Baptists use \$300 for mission work among Jews. This is probably used to supplement the Home Board's work in this line.

Recently both Arkansas and Oklahoma Mission boards have elected State evangelists, a new feature of their work.

Rev. J. W. Gray has been called to Gallman and New Zion Churches in Copiah county and began his work with them January 1.

We are sorry to hear that Brother W. H. Patton was struck and hurt by an automobile in Meridian while on his way to attend a meeting of Orphanage trustees in Jackson. Fortunately his injury was not serious, though painful.

When Pastor J. W. Mayfield was assisting in a meeting at Clinton he was so impressed with the ministerial students and their work that he planned a wholesale pounding for all of those fifth families. So he set things going down at LeComb, and those good people got busy and got a truck load of all that was good and needed—a ton and a half of it up to Clinton and it was distributed among them, making about twenty families gloriously happy. Dr. Patterson and Mrs. Aven looked after the distribution of it.

In a recent published statement the Dean of the Graduate Schools of Columbia University declared that hurtful emphasis had been put upon the requirement of post-graduate degrees for those who are to become teachers in our colleges. He thinks that this has resulted in securing in many places men with degrees, but with poor ability. He is not the first man who has had this opinion, but coming from a man whose business it is to put college graduates through courses leading to post-graduate degrees, it will doubtless carry a good deal of weight.

To many people the Southwide Baptist Organized Bible Class Conference will be one of the greatest events of the year. This is the fifth annual session and will be held at Birmingham, January 12-13-14. It is conducted by the Sunday School Board of the Southern Baptist Convention, and its purpose is to render more effective the work of those classes in the Sunday Schools which are organized according to the Board's plan for utilizing the members in Christian service. The music will be under the direction of Prof. E. O. Sellers of the Baptist Bible Institute. There will also be a chorus conducted by J. Fred Teofield. The list of speakers includes some of the best pastors in the South and a number of Sunday School workers of national reputation. The list of speakers cannot be given in full here, but includes such men as Drs. Scarborough, Bassett, Van Ness, W. H. Knight, R. G. Lee, Ryland Knight, Arthur Flake, F. H. Leavell, J. F. Watts and L. G. Cleverdon, and such ladies as Miss Burrall and Mrs. A. L. Crawley. Every Organized Class in Mississippi ought to be represented.

GOING TO BIRMINGHAM

Anyone wanting identification certificates to secure reduced rates to the Organized Class Conference in Birmingham, January 12-14, can get them by writing me care Baptist Building, Jackson, Miss.

J. E. BYRD.

South Carolina Baptists seem to have fixed an ideal and a practical goal for their collections in 1926. The first was \$600,000 and the other \$450,000, of which \$50,000 is to be used for interest and sinking fund for their debt, which is bonded.

Children of married students in the Louisville Seminary were given a Christmas tree and all the accessories by the unmarried students and by Women's Societies in Georgia. Every married student in the Seminary was also remembered in a substantial way by churches in and around Louisville.

Mr. Joe Canzoneri will begin work with the Mississippi Baptist Convention Board as Song Evangelist, accompanying Rev. W. W. Kyzar. He is well known and highly esteemed in Mississippi, having graduated from Mississippi College and held a great many meetings in the State. Recently he has had charge of the music in First Church, San Marcos, Texas. Everybody will be glad to have him with us again.

If a State Convention reserves a larger percentage for State work than for Southwide work because it has a debt, is it not requiring the Southwide objects to pay its State debts? And if the amount for Southwide objects is thus reduced, is that not requiring other States to pay the debts of the States which reduce the percentage to Southwide objects? Cooperative work is conditioned upon mutual confidence, and confidence is conditioned on "toting fair."

The editor appreciates the many Christmas messages that have recently come to him, and is deeply grateful for the brotherly love expressed in them. His earnest prayer is that the fullness of the Father's blessing may be upon every reader of The Baptist Record through the coming year. Personally the holidays were a joy to him because of the many loved ones gathered under the family roof. He gratefully acknowledges also the Christmas gift of an increase of in salary by the Board at its recent session.

Dr. Charles T. Ball, President, writes: "The second Mission Day of the Eastern Baptist Theological Seminary in Philadelphia came on December 16. The speaker of the occasion was Dr. W. R. Cullom, professor of Bible at Wake Forest College, North Carolina. Dr. Cullom brought a strong, spiritual and very helpful message which was greatly appreciated by our student body and a number of visitors present. The Seminary, not yet three months old, has enrolled 95 students, with many others seeking entrance. Many States of the Union and six foreign countries are represented in our student body. The third quarter of Seminary begins on January --. A number of new students will enroll on this date, as new classes are formed at that time."

The Baptist Advance of Arkansas will secure a circulation manager who is to act also as layman secretary.

A Glad New Year for every reader of the Record is our prayer to Him who is the giver of every good and perfect gift.

Rev. R. W. Langham, who teaches in the Department of Christianity at Mississippi College, has two Sundays which he could give to some church or churches in reach of Clinton. There are doubtless churches which will be glad to avail themselves of his services.

Brother Dan C. Rogers of Collins in sending his renewal for the Record, says he has been a subscriber almost from the time it began publication, and cannot do without it. We rejoice that some of those long-time friends of the Record are spared to us and the Lord's work.

The church at Duck Hill has recently purchased a good home for the pastor, but at present is without a pastor. They propose to use half of the preacher's time and he will be permitted to use the other two Sundays elsewhere. It is a good church with a loyal membership.

Many of our readers and friends have expressed the wish that the Record should have a popular family page. We are glad to say that the Board at its recent meeting approved this suggestion and made it possible for this to be done. We hope in the near future to begin this feature and that it may help to enlist many other readers and benefit all who are now readers of the Record.

Dr. J. C. Owen writes us that his resignation has been accepted at Fifteenth Avenue, Meridian, and he gives up the work March 1. He has been used of the Lord in getting the work of the church well organized, and the people are imbued with the cooperative spirit. All the work is in good condition and Dr. Owen's health is now more vigorous. We should be delighted to see some strong church in Mississippi secure his services. The Fifteenth Avenue Church has recently voted to put the Baptist Record in their budget.

Prof. L. G. Cleverdon writes of the Mid-Winter Conference at the Baptist Bible Institute in New Orleans:

A very attractive program has been arranged for the meeting. Such prominent speakers as Dr. I. J. Van Ness, Dr. H. L. Grice, Dr. J. M. Price, Dr. J. T. Henderson, Mr. T. C. Gardner, Miss Juliette Mather, and Dr. John E. White have been secured for the inspirational addresses. Miss Lillian Forbes, Mrs. Ida Stallworth, Miss Mabel Elrod, Mr. R. F. Aler, Mr. Joe B. Moseley, Mr. J. E. Lambdin and Miss Georgia Barnett have been secured to lecture daily on various phases of our denominational work. In addition to these, several members of our Institute faculty will give special lectures.

May I call your especial attention to the Layne Foundation Lectures January 26-28, which will be delivered by Dr. John E. White. His general theme will be "The New Testament, the Charter of Christian Enterprise."

RESOLUTIONS OF RESPECT FOR MEMORY OF DR. JOHN T. CHRISTIAN.

Resolutions of respect for the memory of Dr. John T. Christian by Baptist Pastors Conference, New Orleans, La., Dec. 29, 1925:

Whereas, Dr. John T. Christian, head of the Department of Christian History in the Baptist Bible Institute, New Orleans, La., author of many books, at one time a leading Pastor in the South, distinguished Christian citizen, died on Friday, December 18, 1925, after he had a nervous breakdown in London on his return from a research tour through Europe in the summer of this year; and,

Whereas, in the line of Baptist history, he has served the denomination in a way that has commended him, not only to that religious faith, but to the scholarship of the whole world; and,

Whereas, he had been one of the best friends of the Baptist Bible Institute in which he was a distinguished member of the faculty; and,

Whereas, he has been a helpful friend, not only to his fellow professors and the student body, but to all the pastors of the city of New Orleans, he has been a friend and brother beloved.

Therefore, be it resolved, by the Baptist Pastors Conference of the city of New Orleans, on Monday, December 2, 1925, that the Institute, the denomination, the South, the city of New Orleans, the Pastors Conference itself, has lost a great man who has made a place in the hearts of Baptists and Christians of all faiths, which it will be difficult to fill.

Be it further resolved, That we entreat Southern Baptists to place as soon as possible a monument to the memory of the distinguished service he has rendered, in the form of a "John T. Christian Memorial and Historical Library" in the city of New Orleans on the Bible Institute property.

And be it further resolved, That we express to the bereaved family our profoundest sympathy and offer them our prayers and intercession in this their darkest hour.

Respectfully submitted,

COMMITTEE.

W. A. Jordan, Chairman.

"ACADEMIC ETHICS"

From Review and Expositor

Luther Rice Christie, D.D., Pastor First Baptist Church, Meridian, Miss.

(In "The Review and Expositor", a Baptist theological quarterly, edited by the faculty of the Southern Baptist Theological Seminary.)

There has been a new interest of late in the matter of the relative rights of all those who have to do with our education institutions. This is more particularly true of those institutions belonging to the various religious denominations. The recent Evolution agitation, as it has raged about certain of these institutions, has been an insistence that those who own and control them shall exercise authority as to certain subjects taught, and shall prohibit any instruction not in keeping with certain traditional attitudes and ideals of these religious groups. This attempted proscription has raised a counter protest to the effect that such a prohibition may result in interference with the rights of the instructors, and thus constitute a violation of the principle of academic freedom.

Both Have Certain Rights

It is evident that both of these parties to this controversy have certain rights. These may not be clearly and mutually understood, but that they each have rights, and valuable rights, must be admitted. The difficulty comes in satisfactorily defining these rights. Of course, there are those who are absolutely cocksure that they have the precise and correct definition of all the rights of all the parties involved. They are perfectly confident that they see clearly all the possible merits of the proposition, and the facts are so patent to them that the failure of others to see

the matter in exactly the same way, they think, prima facie evidence of stupidity or dishonor. It is certainly very difficult to treat sympathetically or satisfactorily with one who approaches another in that sort of attitude and with that sort of spirit. Considerate and careful men will have to give increasing attention to this problem, though, misguided zealots who are partisans of one sort or another will complicate the situation disastrously. The present condition is chaotic, and evinces the simple fact that we have not yet worked out any satisfactory ethical statement and standard for application to the problem of religious education. If this present confusion can only serve to make a contribution in that direction it will be a gratifying compensation for some lamentable losses we are having to suffer in many other ways.

Cautions Are Given

It would be quite easy to dispose of the whole matter if we were willing to accept as satisfactory the insistent contention of one group of participants in the present controversy. Their position is substantially (1) that these schools were established with the gifts of certain religious groups for the specific purpose of propagating and perpetuating certain cherished and distinctive views of these groups; (2) that inasmuch as they projected the enterprise and furnished the money that they have the right to require that the instruction offered shall be in conformity with their wishes; (3) that such agreement and requirement is implied, if not expressly stated, in the contrast between the institution and the instructors; (4) that no instructor is warranted in retaining such a position unless the instructor's views are in line with the rank and file of the organization which sustains the enterprise.

If the foregoing be a satisfactory statement, we would have a very simple and easy way out of the difficulty confronting us. But is that statement thoroughly ethical as measured by accepted moral and Christian standards? It is much the same proposition we have heard recited repeatedly as the one-sided propaganda of Capital in its conflict with Labor. It is the setting up of the sovereign right of the employer as over against the right of the employee. The same ethical standard which is deliberately proposed and boldly championed for the government of religious institutions has become more or less obsolete in the industrial world. There was a time when employers dared to suggest that employees were to do what they were told to do without any "back-talk", and if they were told that they might make way for somebody else who would. That was a social ethic that belonged to another age. The respective rights of the employer and the employee may not be clearly defined yet, but the employer has, at least, learned to concede some very vital rights to the employees, and does not any longer lay claim to any absolute and incontestable sovereignty for himself. For Christian organizations to fall back upon this exploded and abandoned theory to justify a partisan program would not be calculated to enlist popular respect to any large extent. Too much arbitrary pressure at this point may compel a more practical organization of the teachers for self-preservation, as well as the preservation of their ideals. It is easy to see how such a development might become as revolutionary as have similar movements in the industrial world.

Revert to Primary Question

Suppose we revert to that primary question and try to face it fairly. For what purpose were these institutions founded? Even that question is not nearly so easy to answer as it might appear. Of course it is not difficult to tell what was the main purpose of many who shared in the enterprise. It seems evident that there are many who appraise the value of these institutions by the effectiveness with which they function in support of certain definite and cherished positions and ideas. Whether these earnest spir-

its are justified in claiming or supposing that all others who shared in the establishment and maintenance of these enterprises are impelled by the same motives as themselves is quite another thing. It is almost certain that there is not even an approximation of unity of design in the minds of the multitudes who make the schools possible. The gifts and the efforts of vast numbers of people have gone into building of every institution of learning. It is not possible, therefore, to know with mathematical precision for just what purpose a school was founded. One person may have a very definite purpose as far as he himself is concerned, but he should remember that when he enters the field of institutional service and activity he is engaging in a co-operative enterprise with countless other individuals as partners, and each with ideas and purposes as distinct as his own. To know exactly for what an institution was founded, we should have to know the primary purpose of each and every partner in the enterprise, and get a sort of spiritual composite of the group. It is not unlikely that this composite might disclose a cosmic desire on the part of all participants to assist in the establishment of an institution to function in the realm of education under wholesome Christian influences.

Drive Goes On

It may be urged that the purposes of a denomination in establishing a school are adequately advertised, and that all those who make contributions are fairly advised that they are lending support to the published program of the promoters. It must be admitted, though, that this phase of the advertising is not done as industriously as the setting forth of that fact that a real educational enterprise is about to be launched. Emphasis on the distinctively partisan value of the proposition may be made in select committees and conventions, but it is not generally accounted good propaganda while the drive goes on to line up those forces which do not warm up over that phase of the program.

For what purpose, then, were these schools founded? Primarily and principally they were established as educational enterprises. At least, this was the justifiable presumption of the public—a party, by the way, with some very real moral rights in the premises. When a denomination invades the field of Education, it begins to invade some delicate and difficult situations, but if it is going in, it ought to go in to make a sure-enough contribution to the Cause—to the Cause of Education, of course. It ought to go in, not for what it can get out of it, but for what it can put into it. If the ruling motive underlying a program of Christian education be some coveted advantage to be derived, there will be the eventual discovery that the principle applies to denominations and individuals alike, that "he that findeth his life shall lose it". Entry in the field of Education carries with it an obligation to function educationally. And it must be remembered that Education is not a process of putting over certain standardized opinions. That is Propaganda. Churches may exist for that purpose if they wish (it is not meant to imply they ought), but it would not seem to be highly ethical for a religious organization to use the livery of the educational enterprise in which to put on its private program.

To Whom Do Schools Belong?

Going a step further, let us inquire. To whom do the schools belong? Reference is particularly to the denominational schools. The easiest and most usual answer is that they belong to those who put up the money to establish and maintain them. Technically and legally, of course, they belong to those who hold the properties under the terms of the charters. We are not particularly concerned with that kind of ownership in this discussion of the ethics of the proposition. Those relations are mere matters of detail and convenience, and nobody recognizes the rights of such trustees as plenary or arbitrary. They are the symbols of an ownership in fact that has

back in the mystical organism that we call an institution. That institution is composed of faculties and students and friends and countless forces that go to make up the spiritual corpus.

Since money is so frequently heralded as the rightful master of the situation—it being alleged that those who "put up" should exercise complete control—who does really put up the money for the schools? It comes from a multitude of sources, and no considerable proportion of these have given to any one a proxy to represent their wishes in the premises. Usually, the bulk of the money for operating expenses comes from the students themselves, or from those paying the expenses of the students. It is true that most institutions could not exist without adequate equipment and liberal endowments, but when these have been provided it must be remembered that these supply only a small part of the financial requirements of an educational institution. When it has been alleged that those who put up for the institutions should control absolutely, it is usually meant to imply those who supply considerable proportions of the amount invested in equipment and endowment. It would be difficult to tell, though, just why money given for these specific purposes should have so much greater controlling power than the dollars paid by the students, and the financial sacrifices in salaries contributed by the teaching forces. If money is to do the voting in matters of control it would seem highly ethical that every dollar should stand on an even footing. It is doubtful, however, if any one would admit his belief that money—that is ownership based on the matter of financial contributions—should exercise authority in any full and final way.

Others Have Rights

There are some other parties who have some rights in these institutions, rights which cannot be discounted in any court of morals. It is admitted that these rights are not clearly defined, and are in no sense absolute, but the very absence of clear definition only adds to their ethical standing. They have made their contribution with no guarantees or stipulations, trusting the ethical sense of their partners in the enterprise to see that their rights are properly respected. Who, for instance, has put so much into these schools as the teachers? Who is as responsible for their success? Who else has made such a contribution in time, energy, consecration, and sacrifice? Why should any giver of mere money fancy that he has a finer spiritual title to these institutions than the men who have suffered the loss of all things else to make a contribution of their very lives?

And what shall be said of the contribution the students themselves make toward the building of these institutions? This is aside from any financial support they may furnish. A school could get along better without any other element of its constituency. Yet they have no rights of ownership under the statute. But does that absence of specifications imply that their voice should be virtually unheard in the direction of the enterprise of which they are the very soul? And is ownership less real merely because it is not technically defined, and happens to be legally unenforceable.

Here is Public

Here, too, is the Public, through whose charter the institution exists, and through whose protection and patronage it is enabled to operate. This same public has furnished the soil in which the school was planted, the atmosphere whose ozone breathed health into it, the nourishment on which it has grown, the protection without which all other things would have been useless. Surely this sort of service, unselfish and abundant establishes some sort of ownership rights, even though these rights be nothing more than moral.

These observations will already be giving rise to the protest that if all these various ones have such well established titles in morals, how can a denomination have an institution over which its control is not only absolute in law, but in

morals as well? Some one may be saying also: "What is the use of good schools if we are to share our right of ownership and control with so many others?" Those are perfectly natural and reasonable questions, and deserve fair consideration. Let it be said, first of all, that we do not have to establish these partnerships unless we wish to do so. In the absolute sense, we do not have to own and operate schools. They are lots of trouble and expense. They breed lots of things. They are fundamentally revolutionary. They are in the last analysis uncontrollable. Sporadic efforts in that direction are largely artificial and ineffectual. Even the parochial schools of the Middle Ages had in them the germ of a militant Protestantism, and held the spiritual nucleus of the democratic movement that was destined to sweep over the whole earth. Control is not set up by passing resolutions. It is an irresistible something that lies in the soul of the enterprise.

May Be Avoided

Now all of these difficulties may be avoided by contenting ourselves with ignorance or mediocrity, and remaining out of this business that persists in developing tendencies so objectionable to many of our people. On the other hand it is conceivable to have institutions where there is no distinction of authority, and no appreciable difference of design. For instance, if an individual wishes such an institution, or if he can find a sufficient number of individuals like-minded, and if they decline all assistance except such as might be proffered with the explicit understanding that there is no variation from certain ideals and standards and all teachers are employed with the explicit understanding that they have no choice in these matters, and all students are solicited with the assurance that certain attitudes are to be observed as final—then there can be no question about the purpose of such an institution, and none about its ownership.

Position is Difficult

The position of instructors in these institutions, where they are answerable to so many types of minds, and under obligations to so many individuals and groups, is exceedingly difficult. They have obligations to the trustees, to the students, to the public, to that element of their constituency which wants them to go on pioneering in the pursuit of truth, and to another element which thinks it is nothing short of sacrilege to venture forth in any new directions. Besides all these, the intelligent instructor must recognize his first obligation to function as an educationalist rather than a propagandist. He knows, too, that a large part of his constituency—and that part which will be most zealous in wanting to exercise whatever authority and control may be possible to them—will be slow to agree with this interpretation of an instructor's duty. He finds himself, therefore, constantly pulled and pushed by two counter forces—his loyalty to the spirit and ideal of profession which presses him to function in the interest of Education, and the persistent demand of that interested group which is always insistent that he shall make Propaganda his first concern. Between the tug of these two contrary forces the position of a thorough-going, conscientious teacher in some religious institutions is a trying one. To undertake to be loyal to what he, as an expert professional man, knows is the proper ideal for a school, and to serve the students faithfully; and at the same time to satisfy the exactions of that element of his clientele which insists that their ideal is the only one which can possibly be either correct or honorable—in the midst of these contending elements the position of a worth-while teacher is more than difficult; it is desperate.

One of Chiefest Perils

This recalls that one of the chiefest perils in this connection is the drift in the direction of threatening teachers with expulsion if they do not subscribe to such credal statements and

standards as may be submitted to them by those who are supposed to exercise control. It has come to be something of a habit for those who deal in wholesale crinations deliberately to charge such teachers as may not be in line with their own processes and conclusions with rank hypocrisy, or stupid disregard for the ethics of the situation. It never seems to occur to the critics that there may be phases of the situation known to the instructor which may not have occurred to the outsider, and that the instructor is quite as well qualified in both mind and morals to reach an intelligent conclusion as to the course a teacher ought to pursue. It is not unlikely that many of these instructors would love to be out of the whole pesky business, if it were not for fundamental obligations in which not only their careers but their characters are involved. It does seem evident that they are not demagogues at least. If mere holding their jobs were the main thing, they would not deliberately invite the very opposition and criticism which puts their position in jeopardy. It is not claimed that they are being paid on the side, or that they have any selfish ends to serve by this attitude which brings them into sharp conflict with an element of their constituency. Nobody else has nearly so much to lose by all this confusion.

Maybe Worse Loss

Eventually, though, their loss will be a worse loss for the public. The position of teaching has been none too attractive at best. No class of men, not even excepting the ministry, has done such valuable and indispensable service for society at so small a wage, when the matter of equipment is considered. College professors are the best educated class of citizens we have, and yet their salaries have been proportionately pitiful. If we continue adding to the unattractiveness of the profession, we will succeed in driving out the really worthwhile men, and compel them to find opportunities at least less embarrassing. There will be very little incentive to any professional ambition and effort if one is to feel that any expert opinions one may have must be subordinated to the sovereignty of mass meetings and railings and reviews. Granting the possibility of the instructor being mistaken about many technical questions, his opinion ought to be worth a trifle more than the rambling resolutions of popular mass meetings. This present agitation seems in a fair way to impress the teaching forces of this country that the main thing about which they must exercise caution is a sufficient self-supervision to save themselves from their critics. Once it becomes evident that this is the dull outlook for the business of teaching and multitudes of the most desirable men will be looking elsewhere for opportunities to invest their lives. Likewise, when it becomes understood that certain schools propose to place their professional standards in the hands, or at the mercy, of mere advocates and special pleaders, these schools will find that they appeal only to inferior men, for no others would be willing to submit to such control.

May Cause Artificial Lives

On the other hand this constant pressure against teachers in our Christian schools may induce many men to begin living artificial lives through fear of being set adrift. A man who has been teaching twenty-five years may be exceedingly valuable as a teacher, but he would find it quite late in life to start in at some other business with any show of success. Perhaps he has dependents who look to him for support, and it is a safe guess that his salary has not been large enough to enable him to set aside a competency. Can he be very bitterly blamed if he decides to keep silent and suppress himself rather than be thrust out too late in life to start all over again? Even if we should think him blame-worthy we would agree that there are extenuating circumstances, and yet such a decision would be calamitous. He might save his job, but he

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ALL HAIL!

This is written in the early morning of New Year's Day. Old things have passed away. We have all turned the corner and waved a farewell to the old year as it passed from our sight. It is our business now to forget the things that are behind, and reach forth to the future and its goal of high endeavor. This is no time for tears or regrets; we have finished with them as we parted with the past. The future is before us; it is ours to possess and make it an asset for eternity. Our God is marching on and we are trying to keep step with His purpose in our lives. Good cheer! And God be with you, every one.

We are thinking this morning of the dawn of that glad day when Jesus came back from the grave. The morning of His resurrection, the day that changed all days, and made a new world of faith and hope and love, a world of growing gladness and life eternal. His greeting, as given us in our common version of the New Testament was "All Hail." This word is the same as cheer, and the idea is that of good cheer. This was His greeting as He came back from the grave. It was like our "Good morning," but having none of the meaning taken out of it by common and conventional use. It was the glad greeting of the triumphant Lord. It was the cheer-bringing voice of One who had met death and was victorious over it. He had banished the shadows and dispelled the gloom. He had lighted the clouds with the glory of a rising sun which would never set. The future is secure. Eternity is lighted with His presence and the way to it is illuminated with the glory of His footsteps.

We have entered upon a new year. No shadows need creep about our dwelling; no spectres haunt our path; no fears chill our hearts. With more assurance than Moses can we now say, "The eternal God is thy refuge, and underneath are the everlasting arms." With the faith of David we can now say, "Jehovah of hosts is with us; the God of Jacob is our refuge." No evil shall befall thee and no plague come nigh thy dwelling. The Lord Jesus is Lord of all worlds and of all forces. He is Lord of all. And he bids us rejoice.

We are to go to the tasks of the new year in His strength and in full confidence of victory. No day is without His presence; and no task is too great for his omnipotence. It is ours to demonstrate the grace and truth of our religion; to prove the power and presence of Jesus in our lives. It is our privilege and our glory to show forth the excellency of Him that hath called us out of darkness into light. Jesus is victor, and we may be victorious in Him. May these words of the risen Christ, "All Hail," bring gladness and strength to our hearts through the whole New Year.

"O, MIN"

Andy Gump is not the only man who calls on the ladies when he gets in trouble. The male portion of the human race is very independent and self-sufficient until everything goes wrong, and then we turn to our better halves for comfort and for needed assistance. This masculine trait is visible not only in the affairs of the home, but also in the organized work of the churches. Not a few churches when they find themselves in a pinch have made a motion that the matter be referred to the sisters. We happen to know a Sunday School class made up of mature men, and it bears the dignified entitlement of Business Men's Bible Class. Every once in so often they take a notion to have a "social meeting" for the amusement of the members and to fill a long-felt (and often) need. About the first thing that comes into their minds is to enlist the sympathetic cooperation of their wives and other female friends. Then you can hear the familiar cry, "O, Min!" and the ladies come around, prepare the table, smile a benediction, and wait on the brethren while they replenish themselves sufficiently to carry them to the next filling station. Dear Minerva is always ready to serve.

This is only one of many instances in which the ladies are mighty handy and convenient in an emergency. They have proven themselves a helpmeet for any emergency. The men blow the trumpet and the women answer the call. There is never a great undertaking that is finished without their help. To be sure this is as it ought to be—only it would be more becoming if we more often recognized the value of the aid given, and proper credit were bestowed where it belongs.

Did you ever know a church building enterprise put over without them? Generally they were the ones who started it. Did you ever know a great missionary program planned or executed that they were not prime factors in it? And generally they are around looking after the unfinished business which the brethren were in too much of a hurry to finish. They are past masters of detail and are going to see the matter through. The brethren will wipe their lips and get up from the table. But the sisters will remain to wash the dishes.

We are thinking now of the Christmas offering and of their self-denial week and of the various ways they have of carrying on after the brethren get through. Peter and John disappear when Jesus is buried, but the women remain to watch and are rewarded for being early at the tomb on the morning of the resurrection. When we get through our giving, they keep on gleanings. When you get through a day's work and are toasting your toes at the fire, your wife is amusing herself with needle and thread "while she rests." We make almost no provision for our ministerial students in the colleges, and the women make a Thanksgiving offering to fill up that which is lacking. Man's work is from sun to sun, but woman's work is never done. O, Min, blessings on you. So much remains to be done, and your wits are quick to discern it, your heart to feel it and your fingers to finish it.

The offices at Baptist headquarters in Jackson were brightened during the Christmas holidays by a visit from Miss Sallie Payne Morgan. She is delighted with her work as superintendent of religious work in Blue Mountain and thinks it is the greatest place ever. We are assured that they also hold her in high esteem.

Dr. Harry Leland Martin of Indianola has accepted a call to Lexington and will begin his work with them, we understand, the first of February. Brother Martin has been for fourteen years the popular pastor at Indianola, and was previously for several years at Hollandale. Lexington is fortunate in securing so able a preacher and leader, and we congratulate them.

ALL THE SAINTS

Bear in mind that the emphasis in what we are now saying is on the ALL. It will be an interesting study for any one to follow the words all and every as they are used in the New Testament to embrace the whole body of believers in Christ, or of any particular church, or group of believers. But we are not now concerned about the words, but about the idea which is everywhere found in the gospels and epistles, the zealous care that no individual, however weak and insignificant, is to be left out of God's purpose and provision of Grace. God never loses sight of the individual in the mass, and he is never content as long as there is one soul untouched and unsupplied with the blessings of the gospel of Jesus Christ.

Examples of this truth are on every hand, but reference can be made to only a few of them. First and readily there comes to mind the beautiful story of the man with a hundred sheep in the fold, while there is one who has strayed away. The shepherd leaves the ninety and nine and searches till he finds the sheep that was lost. He will not be satisfied till all are in. Jesus was specially concerned about the weak and neglected and insignificant. It is not the will of your heavenly Father that one of these little ones should perish. He is not going to neglect or overlook any one of them. And when he commissions his disciples and sends them out with the message of the gospel for a lost world, he says they must preach it to every creature. He will not overlook any one of them.

His apostles finally were imbued with the same spirit, and impassioned with the same purpose. John says, "He is the propitiation of our sins and not for ours only but for the whole world." He had taken in the truth from the lips of Jesus that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish." Paul had the same conception and considered it his special mission in life to make all men know the riches of the glory of this mystery, which is Christ in you the hope of glory.

You will notice particularly in Paul's letters how careful he is to make it clear that his message is intended for all who are in the church, and not just a few, or even a majority. To him there is no church within the church, no inner circle, no elite with special privilege. In writing to the Christians in Rome he says: "To all that are in Rome, beloved of God, called to be saints." In his first letter to the Corinthians he says in his opening salutation, "With all who call upon the name of our Lord Jesus Christ in every place." In his second letter he says, "With all the saints that are in the whole of Achaia." To the Philippians he says, "To all the saints in Christ Jesus who are at Philippi." Likewise in 1 Thessalonians he says, "We give thanks to God always for you all." There must be no soul of those in Christ who is overlooked. God is jealous over all who are his.

Now our reason for saying these things is the fear that in our present day church life we are in danger of overlooking some, perhaps many, who are called to be saints, but who seem to have so little share in the Lord's work, and so little attention from the pastors and leaders in the affairs of the church. They are people below the average in spiritual development and usefulness. But it seems incongruous and unjustifiable that people should be neglected because they are undeveloped. Among these are people who do not attend the church services regularly, and they are not a few. Others of them perhaps do not pay much into the church treasury, and for this reason are considered a negligible quantity. Many have no great part in any of the churches work or activities either through the ordinary organization or in soul winning efforts. Many pastors and church members give them up as hopeless or unproductive material, and

think it useless to waste effort on them. These are of the very kind that excited the compassion of Jesus.

Churches and pastors are criminal in neglecting or failing to develop people of this kind. We cannot settle ourselves down to smug complacency in our churches, because all bills are being met and salaries are being paid promptly. It is not enough that prominent members of the church are sufficient to keep it out of embarrassing difficulties. The business of a church is not primarily to pay its bills. This is merely incidental. Its first and chief business is the care of souls, to see that every member grows in grace and is being built up in the faith of Christ. We cannot justify our neglect of them by saying that it is their own fault if they are undeveloped. It is doubtless their fault. But remember it was a murderer who said, "Am I my brother's keeper?" There can be no sufficient growth of any unless all grow. There can be no adequate attainment by a few if others linger behind. Paul was an exemplary pastor at Ephesus, going from house to house and testifying both to Jews and Greeks repentance toward God. The lives of all the church members are linked together. And Paul prays for these Ephesians that they may be strong to apprehend with all saints what is the breadth and length and height and depth. The welfare of each is the concern of all. It takes all to make the body of Christ.

The new pastor at Lucedale is Mack Jones and not C. C. Jones as previously stated in the Record. This is a younger brother of R. R. and C. C. Jones, and is heartily welcomed into the Mississippi brotherhood.

Evangelist Raleigh Wright sends New Year's greetings. He says that 1925 was next to the most fruitful in his ministry. He conducted 18 meetings, one-third of them in mission points, averaging 60 additions each.

A great company of young people, members of Methodist churches throughout the South, have been meeting in Memphis the past week having a good time and telling the world what is the matter with it and how it ought to be run. We wonder if in many of these great mass meetings of young people there is not some master engineer behind the scenes who is getting some of his notions put into speeches and resolutions.

Pastor Tom Tomlinson resigned the care of Griffith Memorial Church in Jackson on last Sunday to take effect April 1st. In the three years of his pastorate the membership has grown to 500, being practically doubled. The Sunday School has had a similar growth. Thirteen Sunday School rooms have been built, also a pastor's home. We hope Brother Tomlinson will continue to make Mississippi his home and field of labor.

Dr. Clifton D. Gray, Principal of Bates College, Lewiston, Maine, is American Secretary of the Baptist World Alliance. We have from him a reminder that February seventh is suggested as Baptist World Alliance Sunday, and it is hoped that this world wide fellowship may be remembered in prayers and thanksgiving. Next week we hope to publish a communication in reference to it from Dr. J. H. Rushbrooke of England, who is European representative of the Alliance.

Rabbi Wise of New York threw the orthodox Jews into a ferment recently by declaring that Jesus was not a myth but a historic figure and a Jew whose example and teaching were worthy of acceptance. The opponents of Dr. Wise were afraid his remarks would tend to convert Jews to the Christian religion, and so demanded his resignation from the board which had in charge the United Palestine Appeal. But the executive committee voted almost unanimously against his resignation.

The State Mission budget in Mississippi is put at \$75,000. In Oklahoma it is \$60,000. In Arkansas it is \$45,000.

Miss Mary Rogers, daughter of Rev. and Mrs. P. S. Rogers of Clarendon, Ark., was married Dec. 31, to Mr. Jas. F. Stuart. Best wishes.

On Jan. 13 the Foreign Mission Board meets in Richmond to make appropriations for the year. These will depend on the amounts received up to that time. Liberal giving and prompt reports are necessary. Don't fail in this critical hour.

Brother S. E. McAdory of Union, missionary to the Choctaw Indians in Mississippi, makes an appeal for help to build a house for these people at Bokhomjo. Mrs. S. D. Thatch of Heidelberg R. 2 is also helping in this enterprise and money can be sent her.

Among those who received honorable mention for getting out excellent minutes of their associations were W. W. Stockstill of Hancock County Association and A. E. Bates of Mississippi Association. These should have been included in our previous reference to this matter.

The Third Baptist Church in St. Louis, of which Dr. Henry Alford Porter is pastor, recently celebrated its diamond jubilee, having been organized Dec. 27, 1850. The church has had 13 pastors. The property is valued at \$700,000. It is connected with both Northern and Southern Conventions. In the past two years nearly 1,000 new members have been received.

Miss Buchanan began her work in the B. Y. P. U. of the state on Jan. 1st and is anticipating great joy in her work. She reports that her father and mother and all the children spent Christmas together in the home of John H. Buchanan, pastor at Paris, Tenn. The father preached, the children sang; a special offering of over \$2,000 was given by the church to Foreign Missions.

ELEMENTARY STANDARDS

The Elementary Standards have been changed and I am mailing out the new Standards to the various Elementary Departments in the State. I would be glad to have each Elementary Department in each church to write me care Baptist Building, Jackson, Miss., for these new Standards. In writing for Standards please state whether you are Crade Roll, Beginner, Primary or Junior Superintendent. MINNIE BROWN.

A letter comes from Brother D. A. Youngblood, pastor Fifth Avenue Church, Hattiesburg, stating that he is teaching a fine class in Christian Stewardship with one of the churches that he is serving Sunday afternoons, and that he expects to put on another school with the Rawl Springs Church soon.

Let the good work go forward. This is the way to do the job. Every pastor should put on such classes with his church or churches. We must teach our people the things that have to do with the finance of the Kingdom, just as we have been and shall continue to do in our Sunday School and B. Y. P. U. work. Why have our Sunday Schools and B. Y. P. U.s made progress through the years? Simply because they have been taught concerning the things that have to do with their work. We will make progress in financing the Kingdom in the same way.

CONVENTION BOARD MEETING

Walton E. Lee, Secretary

The State Convention Board met in the First Baptist Church in Jackson, December 21. Two nights and a day were spent in a strenuous effort to plan the work for the year 1926. Many matters touching the different phases of the work were considered.

The Board organized by re-electing Bro. R. A. Kimbrough, chairman, and Walton E. Lee, secretary.

Bro. Gunter, our consecrated, efficient corresponding secretary, recommended that the same policies, in the main, be continued which have been followed during the past year.

Under these policies the work has prosperously advanced and it was felt there need be but few changes.

Dr. Gunter was re-elected corresponding secretary, with no thought on the part of any member of the Board of making a change, as were also the heads of all the other departments of the work.

It is the consensus of opinion that no State in the South has a more capable and consecrated set of leaders—if such they may be designated—than has Mississippi.

Bro. Byrd was given one new assistant in the Sunday School work in the person of Rev. Merrill Moore, and Bro. Wilds one in the B. Y. P. U. work in Miss Buchanan, which constituted the only additional workers.

From a financial point of view, a spirit of conservatism pervaded the entire meeting. Due to this fact, Mississippi is one of the few States that has steered her work free of debt.

It was greatly desired to increase the salaries of some of the workers, realizing that all of them were nobly sacrificing, but owing to the limited funds in sight, this could not be done except in two instances, and these only in inconsiderable amounts.

On the percentage basis, formerly adopted, \$72,000.00 in round numbers were allocated to the work of the State Missions. About \$25,000.00 of this were apportioned to Pastoral support and church buildings, the remainder going to S. S., B. Y. P. U., W. M. U. and Evangelistic work. One encouraging feature was noted, and it is, that the amounts granted to Pastoral support and church buildings came a great deal nearer meeting the requests this year than heretofore, even though it was a less amount to be distributed. This is taken to mean the churches are coming more and more to rely on themselves as they should do.

The budget system of finance is growing in favor, with the churches and seems to be a solution of the financial problem. There are now in the State 386 churches pledging and paying; 625 paying but not pledging, and the sad commentary of 683 which are neither pledging nor paying. It is to be hoped this record will be greatly changed in the next few years under the leadership of Bro. Deaton in the department of Stewardship and Budget.

A number of matters were referred to the Executive Committee of the Board, prominent among which is the election of another evangelist and singer.

The Executive Committee is composed of Bro. R. A. Kimbrough, M. P. L. Love, W. N. Taylor, J. A. Taylor, J. D. Ray, T. W. Young and W. E. Lee. These will be called to meet about the 10th of January.

EXPRESSION OF THANKS

We desire to thank our friends for the beautiful floral offerings and kindly words in which they expressed their sympathy and love in our late bereavement, and pray God's blessing on you all.

A. V. ROWE AND FAMILY.

December 26, 1925.

(Continued from page 3)

would have little else left. There may be some dangers involved in teachers going ahead and making occasional mistakes, but the peril is negligible as compared with the tragedy of having as the teachers of the men and women of the future a set of intimidated instructors who have committed intellectual suicide through fear of personal consequences. If the propagandist should win such a victory as that it would be at fearful cost.

There are doubtless men who would be willing to teach geography either "round or flat," science either mediaeval or modern, theology either liberal or conservative, if the position were made secure enough, the applause loud enough, or the compensation large enough. Is it not a fact that the present tendencies give to men of this type the very opportunity they would want? Does it not amount to a straight bid for the support of the opportunist? Once it becomes clear that these positions are plums for those who are willing to subscribe to stipulated formulas, and the subscribers will begin making application. The supreme peril of the present situation is that tendencies are being developed which will place a premium on self-suppression.

Not Without Quota

Having said these things in sheer justice to the great multitudes of sincere and earnest men and women who adorn and go to make up the teaching profession, we have to remember that this high calling is not without its quota of those who poorly represent and illustrate the true spirit of the great ministry of teaching. There are occasionally those who seem to delight in wrecking all the structures which have been erected in the past for no other apparent purpose than to watch the confusion such a collapse might create. They have no appreciation of the sanctities of life. They have no reverence for the past, no appreciation of the pain of its struggles, nor the price of its progress. With dogmatic impatience and intolerance they snarl and sneer at people and ideas whose spirit and value they are utterly incapable of properly appraising. Verily, the teaching profession is not without its dogmatists any more than some of the other callings which have been under this indictment.

And these reckless and irreverent ones in the noble profession not only bring trouble upon themselves, but they involve multitudes of others in their misfortune. As is always happening, the innocent have to suffer along with the guilty. The indiscretions and the sins of these imprudent and offensive ones meets with very natural resentment, and is answered back by other indiscretions and sins from another extreme of the situation. If these two elements could be segregated and permitted to fight it all out among themselves, it might prove a very happy solution of a vexatious problem. Unfortunately, this does not seem at all possible, and there seems to be nothing in prospect except for multitudes of serious sacrificial souls to go on suffering for the sins of others.

Would Lose Respect

In the long run, no one is going to have any sustained respect for an institution of learning whose professional standards are set up and controlled from the outside. The public will have to believe that the school has superior knowledge and equipment in its own domain, or it will sooner or later be classified as unfit. A denomination will not permanently patronize its own product if it knows that the facilities are careful to curry the favor and endorsement of the man in the street on the technical questions with which schools have to do. When institutions and teachers begin taking orders, the day of their usefulness is coming toward an end. It may take a long time to win by the way of freedom, but is it the only way we can win at all. The way of liberty may be a way of blundering, but any other way is an abortion.

"ACADEMIC ETHICS" AND ACADEMIC FREEDOM

Editorial in Word and Way

From the far South comes what is evidently intended as a plea for academic freedom. The advocates of academic freedom have in Dr. Luther Rice Christie, pastor of First Church, Meridian, Miss., a vigorous and strong protagonist. The Review and Expositor for October leads out with a discussion more daring and interesting than convincing by Dr. Christie. In his discussion he so defines "academic ethics" in relation to academic freedom as to justify academic freedom on ethical grounds. His first paragraph holds the substance and indicates the trend of his discussion. In this paragraph he says:

"There has been a new interest of late in the matter of the relative rights of all those who have to do with our educational institutions. This is more particularly true of those institutions belonging to the various religious denominations. The recent evolution agitation, as it has raged about certain of these institutions, has been an insistence that those who own and control them shall exercise authority as to certain subjects taught, and shall prohibit any instruction not in keeping with certain traditional attitudes and ideas of these religious groups. This attempted proscription has raised a counter protest to the effect that such a prohibition may result in interference with the rights of the instructors, and thus constitute a violation of the principle of academic freedom."

Dr. Christie says the present condition is chaotic. It "evinces the simple fact that we have not yet worked out any satisfactory ethical statement and standard for application to the problem of religious education." The whole matter, he thinks, could be disposed of if all parties interested "were willing to accept as satisfactory the insistent contention of one group of participants in the present controversy." He offers the following as substantially the position of this group: "(1). That these schools were established with the gifts of certain religious groups for the specific purpose of propagating and perpetuating cherished and distinctive views of these groups; (2) that inasmuch as they projected the enterprise and furnished the money they have the right to require that the instruction therefore shall be in conformity with their wishes; (3) that such agreement and requirement is implied, if not expressly stated, in the contract between the institution and the instructors; (4) that no instructor is warranted in retaining such position unless the instructor's views are in line with the rank and file of the organization which sustains the enterprise."

Dr. Christie expresses himself as dissatisfied with the ethics of this position. He thinks it will not stand muster when "measured by accepted moral and Christian standards." He thinks this position a close parallel to "the one-sided propaganda of capital in its conflict with labor." But this parallel argument is faulty and is to be rejected because there exists, in fact, no such parallelism. The two propositions are widely different. The cases are obviously dissimilar.

Dr. Christie raises the question as to the purpose for which our denominational educational institutions were founded. He thinks of this question as more easily asked than answered. The main purpose of many who have shared and now share in these enterprises is well known. These "many" should "function in support of certain definite and cherished positions and ideals." Dr. Christie doubts "whether these earnest spirits are justified in claiming or supposing that all others who share in the establishment and maintenance of these enterprises are impelled by the same motive as themselves. There is, he says, 'not even an approximation of unity of design in the minds of the multitudes who make the schools possible.'" Dr. Christie thinks it impossible to make out with any precision for just what purpose a school was founded. In the effort to

strengthen his plea for academic freedom in teaching he cites the general custom in the advertising of our schools. They are advertised simply as educational enterprises, he says, and not as denominational propaganda. This phase of the question, what Dr. Christie calls the "partisan value of the proposition," may be discussed in select committees and conventions but is subordinated or submerged when appeals are made for financial support. Dr. Christie seeks to make the point, in his effort to discover and uncover the purposes for which our schools are founded, that primarily and principally they were established as educational enterprises, with heavy emphasis on the qualifying word, educational. This, he insists, is the big idea held up before the public. And this, as we understand him, is as it should be. He does not indicate that there should be any specifications or requirements as to the nature of the education, just education according to the popular ideas of education. Such a thing as evangelical doctrine or denominational propaganda are things not to be thought of in connection with our educational institutions. "It would not seem to be highly ethical," says Dr. Christie, "for a religious organization to use the livery of the educational enterprise in which to put on its private program." In other words, Dr. Christie would not have a Baptist school to be a Baptist asset. He would not have it to serve in any way as a propaganda of Baptist doctrine.

Dr. Christie raises the question as to the ownership of the schools. Answering his own question, he concedes that technically and legally the schools belong "to those who hold the properties under the terms of the charters." But no one, he says, recognizes the rights of school trustees as plenary. The rights of trustees are but "the symbols of an ownership in fact that lies back in the mystical organization that we call the institution." And that institution "is composed of faculties and students and friends and countless forces that go to make up the spiritual corpus." The money put up for the founding and maintenance of the school comes from many sources, and no one has been given a proxy to represent the wishes of these various and multitudinous contributors. The students are large contributors, contributing both themselves and their money. Sound ethics require that the students should have a voice in the control.

Then there are the teachers who are thought of by Dr. Christie as making the largest contribution of any class or group to the schools. These teachers are, on ethical grounds, as much entitled to control as are those who make money contributions.

Again, the public must be taken into account. The school must have a location. It must have protection and patronage. Without the contribution made by the public our schools could not exist, therefore, in the matter of control and ownership the public should be recognized.

Teachers are in the schools to give instruction, argues Dr. Christie. They are to function as educationalists and not as propagandists. They should not be made to suffer the handicap and humiliation of subscribing to any articles of faith. They should not be made answerable to any committee, board of trustees or denomination as to what they teach. They ought to know better than anybody on the outside how and what to teach. In other words, the bridle should be taken off and the teachers given absolute and unlimited freedom. It is such academic freedom for which Dr. Christie pleads. Such freedom, he thinks, is justified in the court of morals.

Dr. Christie is entitled to all the comfort he can get out of the fact that all of the evolutionists and modernists in our schools would cheerfully subscribe to his arguments and conclusions. It is this academic freedom for which Dr. Christie pleads which claims to be justified by academic ethics that is paganizing our schools and the education they are giving is desupernaturalizing our Christian religion and demoralizing the world.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

We have on hand a full supply of envelopes. The prices are as follows:

Standard White Single—Monthly per set in cartons, 6½ cents.

Standard White Duplex—Monthly per set in cartons, 6½ cents.

Standard White Single—Semi-monthly per set in cartons, 10½ cents.

Standard White Duplex—Semi-monthly per set in cartons, 10½ cents.

Standard White Single—Weekly per set in cartons, 11½ cents.

Standard White Duplex—Weekly per set in cartons, 12½ cents.

Place your order with us at once and we shall give it prompt attention. All churches that have not used envelopes before may have them free by applying to the Sunday School Board, Nashville, Tenn. Order all others through this department.

IMPORTANT

Please state the kind of envelopes you want when ordering. Order by set only, stating whether you want single or duplex, monthly, semi-monthly or weekly. Let all who have this matter in hand take note.

PUTTING IT TO THE TEST

The only way to prove the value of anything that has to do with greater efficiency in any line of work is to put it to the test; try it out. I remember when a boy on the farm a new cultivator came out bearing the name "Perry Cultivator." My father was disinclined to buy one at first. Our neighbors, however, purchased and found the new farm implement to be a great advantage over the old cultivators, which they had been using. It was not long before my father decided to try the new cultivator. This he did and was so charmed with it that he purchased two before the year passed and was never guilty of returning to the use of the old cultivator. The new farm implement was a great time and labor-saving device. It saved many unnecessary hours of work with the hoe in cotton chopping time. It pulverized the soil and thus made it more easily tilled and saved the cotton and other growing crops in time of drouths. My father was convinced only after he had put it to the test. My father's experience has been duplicated many times, but always with the same result. If the thing that is being tested is worth while it will stand the test; if it is not worth while only one thing is left to do—discard it.

We have a comparatively new idea, before us in matters of finance in kingdom affairs. I think Mississippi Baptists were the first, and if not first, certainly among the first, to try out the budget idea. This she did with remarkable results before the 75 Million Campaign was ever launched, and during the years of the 75 Million Campaign her record was on a par with the leading States of the Southern Baptist Convention. This fact was largely due to the fact that she was working the budget before the Campaign was put on. Other States have put the budget on with remarkable success. If it is working in other States and in all the churches that have adopted it, surely it is worth trying out by those churches that have not put it to the test. The one thing needful now is that every church put the Every Member Canvass on and adopt the budget system of finance. Four-fifths of all the money coming in to the denominational treasuries comes through the budgeted churches. This seems to me proof positive that it will work. Only give it a chance. Play square with it. It will save many unnecessary hours of worry and work and distribute the financial

burden in such way that the few will not have the brunt of the burden to bear.

Every church that has put on the budget thoroughly and in the proper spirit made the Every Member Canvass for both local and denominational causes embraced in the Co-operative Program has found that it has promoted enlistment, unity, liberality and spirituality. The Baptist Advance of Arkansas says: "Your committee rejoices to learn that many more churches are putting on the budget this year, and gladly accepted the suggested quotas. As we see it, our hope for successfully financing the denominational program lies in the honest and persistent working of the budget plan. We earnestly suggest that every church press the every-member canvass until every member in every church shall be given the opportunity to contribute to all the denominational causes. This should be done if it takes six months to complete the work." They have put the budget idea to the test. It is working there and will work everywhere it is put on. The general attitude of the people is being turned in the direction of this system, not because someone is advocating it, but because it has been proved to be better than the old system.

Shall we join hands with our sister States and say that we will put the Every Member Canvass on in our church if it takes us six months to complete it. This is the determination that should be in every pastor's heart. No system is automatic. It will take work and prayers and pleadings, perhaps, but it should be done for the sake of Him whom we serve. We will look for many reports during the month of January. Let's put the matter squarely to the test before we condemn it.

THE SMALL SUNDAY SCHOOL

Ernest O. Sellers.

In these days when Sunday Schools of such huge numbers and complexity or organization are constantly being brought to our attention we are in danger of forgetting that the AVERAGE Sunday School in America, according to the latest, most reliable figures (1922) has but about 60 scholars enrolled, and, of course, an average attendance of probably less than half that number.

Two dangers, as we see it, arise from this publicity, and emphasis upon these schools, scores of which will average a thousand or more in regular attendance. One is to underestimate or lose sight of the value of the small school on the part of many Sunday School workers, especially those who plan and lead our conferences and other similar gatherings or set up the programs and standards for our work. The other danger is that those who work in or are members of these small schools also underestimate the value of the organization in which they are working or else become disheartened over the apparent meagerness and weakness of their labor and the lack of inspiration which only is to be had in numbers.

I have often wished that Mr. Arthur Flake or Dr. Louis Entsminger, acknowledged Sunday School leaders, might sometimes make an investigation of some of these larger schools to see what proportion of those who regularly attend are natives of the city or county in which the school is located and how many there are who have joined the school coming from an earlier training and inspiration in one of these average schools, most likely a country one, where it was an historical occasion if one hundred ever were present on any sort of an occasion. We dare

predict that an overwhelming majority of the larger groups received their Sunday School impulse in one of these smaller gatherings.

It is not without import to remember that two-thirds of America's seventeen million Sunday School scholars are to be found in the AVERAGE Sunday School. In point of numbers alone they are strategically important.

They are also important because of that possibility for intensive instruction which a small group offers in preference to the larger ones. Few of our great religious leaders are big city products. Chiefly they come from the small towns and the country where in their youth they were given that careful individual attention and instruction which developed them into our leaders. Granting the poor work done in so many small schools it is not to be forgotten that there is much offered in the large schools that will not bear too close scrutiny. Teachers who know their lessons and pupils that are willing to learn will find ideal pedagogical conditions in the small schools free from so many and often conflicting appeals and "events."

The contribution of the smaller schools to Kingdom leadership, we believe, will far outstrip, proportionately, that of the larger ones that are so prominent in the spot light.

My friend Dr. Joseph Clark, who for nearly fifty years devoted himself to the organized Sunday School work and is now living in retirement in Albany, N. Y., tells the story of one of these small schools in the State of Ohio.

Two faithful servants of God, a man and his wife, were responsible leaders of this particular school. Returning home one Sunday the husband said: "Wife, I counted those present today and there were 29. The first year we ran the school our average was 29 and that was forty years ago. What's the use? We might better shut up the church, put those two acres into corn, sell it and give the money to missions."

But the wife replied: "Levi, before we do that let's figure up what the school has done. Our boy Rufus came into the Kingdom and the church through the school and that was 35 years ago. That's enough if no more, but there's Charlie, and he's a minister, and Frank, who is the superintendent of that wonderful Sunday School in Brooklyn; they came in also through the school." And before she quit counting she had listed forty-five, and might have mentioned others who had come into a profession of faith and a position of Kingdom leadership through the school, whereupon the husband exclaimed: "Well, wife, with that sort of a grist, I think we'll keep the mill running a while longer."

A careful check of the students now taking theological or other special Christian training will reveal the strategic importance of the small Sunday School. Let us never forget; always encourage and constantly honor the great mass of common folk at work in or members of the "AVERAGE" Sunday School.

Baptist Bible Institute,
New Orleans, La.

The third quarter of the present session at the Southern Baptist Theological Seminary, Louisville, Ky., begins January 2, at which time students may begin their courses in every thing but the languages. The Seminary session is divided into four distinct quarters so that the student may save time by starting his theological work as soon as he finds it convenient.

We were with Pastor Johnson of Marks recently, speaking to a large group of men and women. The pastor and people were happy together in the work and were planning for the Every Member Canvass for local and denominational causes. The Marks people have done great credit to themselves and the Baptist cause in erecting the beautiful new church building they now worship in, their old church having been burned about a year ago.

Mississippi Woman's Missionary Union

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"GOD LED THEM ABOUT"

Exodus 13:18

(A New Year's Meditation)

The blest Land of Promise lay just o'er the way;
 And the vast host of Hebrews, in marching array,
 Were yearning to cover the distance which told
 The brick kilns of Egypt from Canaan's fair wold.

Just over the way! But the short route between,
 Was held by that giant, the stern Philistine;
 And not yet would the Pillar permit them to go
 Where the sight of the war-like would fill them
 with woe.

Years after, perhaps, when lessons well learned,
 In the heart of the desert were fully discerned,
 They might gaze undismayed on the embattled
 hosts;
 But not until taught in Whose Strength they may
 boast,
 Shall they meet all the horrors of war on the
 route:
 So in tenderest love their God "led them about".

In my journey through Life how often I find,
 That the path which He chooses will devious wind
 Through the Valley of Despond, the Desert of
 Woe;
 So far from the goal where I long to go.

But ah, 'tis most sweet to discover at length,
 My journey He ever adapts to my strength;
 Never leading to dangers in which I may fall,
 And fitting the burden I'll bear through it all.

My patience is tried with this leading, 'tis true;
 And often I recklessly long to rush through
 Some way that seems near, but where Philistine
 stands,
 But I'm led from the danger by His loving Hands.
 Then, I thank Thee, My Father, for choosing my
 route,
 And praise Thee because Thou hast "led me
 about".

—Margaret McRae Lackey.

NEW YEAR MESSAGE

New Year's Greetings to all my friends actually engaged in the work and to those who sit silently by, praying for us and encouraging us in every way.

We begin this New Year without any knowledge of what our Heavenly Father has in store for us. Are we willing to obey Him each day of the year, quietly leaving the results to Him? Let us be ready to welcome the shadows as eagerly as the sunshine during the year, thereby giving opportunity for the greatest development in our lives.

It is through "Grace abounding" that we have come this far, and my wish for each of you this coming year is that at each turn of the road you may find grace sufficient for every new task. Let us serve to the best of our ability by our prayers, our material gifts, but greatest of all, may we give ourselves unreservedly to Him for sacrifice or service.

FANNIE TRAYLOR.

NEW YEAR MESSAGE

We are standing today in front of a door which is ushering us into the full brightness of a glorious New Year. Glorious, because as we stand on the threshold we look out on a year unmarred by any mistakes of ours, and full of opportunity for serving the one who has been the door to the rich fullness of real life.

There is no retracing the steps that have led us, to the threshold of this New Year; no erasing the mistakes that mark our yesteryear; no laying hold on the opportunities with which past days have been fraught. It is not ours to live in the past, it is ours to put on the whole armour and go forward with our King.

May we realize that time cannot be saved. It must be spent, and unless we spend it wisely it is wasted. May we get a lesson from the child, who because he had only one penny, felt the necessity of spending it carefully. Each one of us has only one life. Let us look well, therefore, how we spend this life. Let us resolve in our hearts that during this New Year of great opportunity and responsibility we will render unto God our time, energy, strength, talents, and material possessions, which are rightly His, realizing that we are not our own for we have been bought with a price.

—Mayme Slaughter.

THANK YOU!

Often lovely boxes of canned fruit, nuts, cakes, etc., come to the Training School without any name whatever on the box or barrel, and we have no way of finding out to whom we are indebted for this kindness. So if someone in your state has failed to receive a note of thanks from us for some box sent, either the box did not arrive, or there was no name on the outside and we did not know to whom we should write. Please make mention of this in your state paper.

Thanking you for making this announcement for us, and with much love and every good wish for a happy Christmas time, I am,

With love, your friend,

—Janie Cree Bose.

Report from Bokohome Indian Mission

First I will give the financial report, which is as follows:

Reported on October 12.....	\$298.91
Sent by a friend, name withheld.....	5.00
Sent by Mrs. O. E. Collins, Treasurer W. M. S. Flora.....	10.00
Sent by Mrs. McEachern, Treasurer W. M. S. Sunflower.....	2.50

Total contributions.....\$316.41

Reader, please take notice of the above dates. It has been over eight weeks since I reported, still there has been only \$17.50, (seventeen dollars and fifty cents) added to our gifts. The first donation sent in since my last report was by a dear widow, who wrote me saying, "The children and I are tithing, and we send this \$5.00, as a gift on the Indian Church building." I at once prayed God's choicest blessings on this dear woman and children.

Since my last report on October 12, one of our Indian grandmothers was happily converted, and was baptized on last second Sunday. It was very cold, but she was like the Chinese woman, knew Jesus would not tell her to do anything that would hurt, and if He did she would do it and let it hurt. (I told her about this Chinese woman.) This woman has been very hard to reach but oh! how happy it makes me now, for her to sit with smiling face and try so hard to engage in our song service. This same woman's husband never goes to Sunday School or church services. He is the only Indian in the colony that I have failed to enroll in the Sunday School. Won't you Christian people join me in prayer, that in some way this man may be won to Christ, also his mother, an aged woman, who is faithful to attend services, but still refuses to accept Christ as her Saviour.

The Christian Indians here are very faithful in trying to win the others to Christ and are having prayer meetings every week, conducting these meetings themselves.

I have just received a box of second hand clothing for these Indians from Judson Circle of First Church, Hattiesburg, and one from Canton W. M. S. I thank each contributor.

Thanking each one for their co-operation, and asking for your prayers, I am,

Sincerely yours in the Master's service,

—Mrs. Sim D. Thatch.

Dr. C. W. Culp, who was recently elected mission secretary for the Baptist State Association of Illinois, has declined the position.

We have seen it published that Rev. B. C. Cook of Sardis has located in Dallas, Texas. He spent several years of his earlier ministry in that state.

Report comes to us that E. S. Flint of Coldwater has accepted the call to Goodman and a field adjacent; and that C. E. Welch of Canton has accepted the call to Picken and churches nearby. It looks like Holmes County is putting on an ambitious program. May the Lord use these churches and pastors gloriously in the year before us.

A special collection was taken in the church at Clinton on the last Sunday of the old year to pay the full amount subscribed to the 1925 program. The subscription for the year was \$1,130. The treasurer reported that \$5,359.33 had been paid through him. This included about \$1,000 of designated gifts, but does not include all the special offerings which did not pass through the hands of the treasurer.

It is said that the Business Manager of Centre College, a Presbyterian school in Kentucky, has offered his resignation at the request of the students who resented his unsympathetic attitude toward athletics. The trustees have not yet acted upon his resignation. It is said that the president of the college has been requested by the students to resign for the same reason. But so far he seems to be holding his own.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

List of Tracts, Playlets, Etc., for B. Y. P. U.

Envelopes of Literature on Senior, Intermediate and Junior B. Y. P. U.'s.

Schedule of Activities.

The B. Y. P. U. Director.

The B. Y. P. U. President and His Program.

How to Make the Daily Bible Readings and Weekly Bible Drill Go.

How the Instruction Committee Worked in the "Possum Bend" B. Y. P. U.

The B. Y. P. U. Instruction Committee.

Duties of Vice-Presidents and Membership Committees.

The B. Y. P. U. Department of the Church.

The Associational B. Y. P. U.

Advanced Methods in B. Y. P. U. Work.

The Chorister and Pianist of the B. Y. P. U.

Gospel Music.

After Baptist, What?

B. Y. P. U. Work Among Southern Baptists.

Modern Methods in Senior B. Y. P. U. Work.

The Intermediate B. Y. P. U.

Plans for the Junior B. Y. P. U.

The Corresponding Secretary and the Social Committee.

The Standard of Excellence for a Senior B. Y. P. U.

The Aim of the B. Y. P. U.

The Meaning of the B. Y. P. U.

Catalogue of B. Y. P. U. Supplies.

Plays and Pageants

Missionary Plays (catalogue).

The Trial of the Robbers—by Franklin L. Riley.

The Choosers—by Eva Nelle Robinson.

A Vision of B. Y. P. U. or Training for Service (pageant)—Hattie Sue Lowe Sloan.

The Junior B. Y. P. U. Diary of the Year—Bess Houston.

The Cobbler Missionary—Myrtle R. Creasman.

The Downs and Ups of an Intermediate B. Y. P. U.—Mrs. J. E. Lambdin.

Wedding Bells—Audelle Alford.

When a Few Workers Came Together—Madge Flournoy.

Making the Standard of Excellence—Mrs. G. R. Martin.

Youth and ambition—Viola Humphreys, Kaifeng, China.

The Heroine of Ava—Dorothy Wittenmeyer.

The Spirit of Missions—Edna Sanders.

A Playlet in Song—Robert F. Aids.

The Creation of the B. Y. P. U.—Rose Goodwyn Poole.

The Way Made Plain—Rev. G. A. Garig.

Farmer Brown's Conversion to the

Doctrine of Stewardship—Rev. R. E. Grimsley.

The Three Visitors—David F. Stokes.

What God Would Have to Happen (revised)—Rev. J. W. Watts, Missionary to Palestine.

They Made Vows and Kept Them (revised)—Rev. G. A. Garig.

Where Love Is (Christmas play)—Agnes Durant.

In the Path of the Star (Christmas play)—Madge Flournoy.



MISS MARY ETTA BUCHANAN

We take pleasure in introducing here to the Mississippi Baptist Young People and other readers of the Baptist Record, Miss Mary Etta Buchanan, our new Junior-Intermediate Leader. Miss Buchanan began her work the first of the year, coming to us from the First Church, Columbus, Miss., where she has been associated with Bro. Franks in the work of that splendid church. The Columbus friends were loath to give Miss Buchanan up, but accepting it as the leading of the Lord, she agreed to accept our work. We count ourselves most fortunate in having Miss Buchanan as a member of our field force; she knows B. Y. P. U. work in its every detail, having gained this knowledge through experience, and she knows how to pass on to others what she knows, and these two facts will make her of inestimable value to our Mississippi B. Y. P. U. work. We waited a long time to fill this important place in our ranks; we wanted to know that we were making no mistake, and we believe Miss Buchanan is God's choice for us and we therefore recommend her most highly to our constituency. Miss Buchanan will make Jackson headquarters and any mail addressed to her at Jackson, Box 520, will reach her.

Main St., Hattiesburg, Holds Interesting Study Course

Reported by Mrs. V. B. Kelly
The five Unions of the Main Street Baptist Church put on a very successful Study Course at their

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IN HIS WAY

By LEN G. BROUGHTON — \$1.50

A servant girl in the southern mountains, reared in direst poverty, possessing marvelous characteristics, ever dreaming of greater service, finally feels the grip of an invisible hand and is carried by it through strange experiences to the highest forms of life, labor, and love.

ON THE DOCTRINES OF GRACE

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church during the second week of December.

The Course began on Monday at 6:15 P. M. and after a general get-together meeting in the church auditorium with Mr. R. W. Dunn, Director, and Mr. G. W. Causey leading in the singing, the B. Y. P. U.'s met in their own rooms for thirty minutes to study. Supper was then served in the basement of the church, after which all met again in the auditorium, where a contest was held as to attendance and Bible Readings and announcements made. The Intermediate B. Y. P. U. No. 2 carried off the honors for average attendance during the week and the Junior B. Y. P. U. No. 2 for highest average in Daily Bible Readings. After this period of ten or fifteen minutes, another thirty minutes was spent in the class rooms.

On Monday night the supper was served by the Senior Union, on Tuesday by the Senior-Intermediates, Wednesday by the Intermediate B. Y. P. U. No. 2, and on Thursday night by the two Junior Unions. Each night a number of the mothers

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of the young people assisted in the preparing and serving of the suppers. On Friday night at the beginning of the meeting, the pastor, Rev. J. E. Wills, gave the young people a talk, congratulating them on the work that had been done in the Unions and the work that was being done, and the training being given the young people through the Study Course. The examinations were given in the romos and after a period of about forty-five minutes Mr. Dunn brought all the Unions together and served them eskimo pies and cold drinks in place of the supper.

The Senior B. Y. P. U. was taught the "Senior Manual" by Mr. Chester McMullan, a member of that Union;

(Continued on page 16)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSONS

January 10

R. A. Venable

Christ Wins His First Disciples:
John 1:35-50.

Introduction: After his baptism, Jesus was led of the Spirit in the wilderness to be tempted of the devil. This conflict between Jesus and the ruler of the empire of darkness was an indispensable condition to his entrance upon his Messianic work. He must meet the Prince of this world, and overcome his assaults. He must vindicate his claim to be the Son of God. He must show himself invulnerable to the solicitation of evil. He must learn, by actual experience, the appalling strength of the deadly foe of all good who had entrenched himself in the very heart of that humanity of which he had become partaker. He must dismantle the empire of sin and drive from his throne the inexorable monarch who led a lost world captive at his will. It was not enough that he conquer some of the outlying forces of evil, but the prince of evil himself must be encountered and overthrown, his crown of universal empire must be torn from his brow, his sceptre stricken from his grasp. None will ever know how fierce the struggle, nor how unutterable the anguish he suffered as he pressed his way to the heights of victory. From this vantage ground of victory, he returns to the scene of his baptism and field of John's labors, who came to prepare the way for the coming of Heaven's King and his kingdom. It was eminently befitting that Christ return from his temptations to this centre of religious interest and enthusiasm to begin his earthly ministry. Here, he could find some of the choicest religious spirits whom John had enlisted as personal disciples awaiting the arrival. One who had been attested as "My beloved Son in whom I well pleased."

One reads the account of how Jesus won his first disciple with some surprise because the simplicity of his method and the apparent insignificance of a movement and the obscurity of those who composed his first disciples.

1. The winning of John and Andrew: These two young men were disciples of John. They were from Galilee. They were drawn to the Jordan by the preaching and baptism of John, and had become the constant attendants of John. They were doubtless young men of great moral earnestness and religious fervor, young men responsive to religious instruction and of hopeful outlook. They were anxiously waiting for the appearance of the Coming One of whom John had been preaching. John had won them to repentance and baptism and fixed their gaze upon One, for whom he had come to prepare the way. The

hour of all hours arrived one day, when they were standing with John and Jesus came walking near them. John said, "Behold the lamb of God and the two disciples heard him speak and they followed Jesus." John and Andrew that day left their old teacher to follow one whose majestic personality drew them into an impelling desire to enter into a larger acquaintance with him. His very presence commanded their allegiance. They must know more of him. They follow him, with a flaming desire, and controlling purpose, to know him, through personal contact and intimate association. Accepting Him as Messiah, they desired to know by personal contact the content of his Messianic work. "And they followed Jesus. Then Jesus turned and saw them following, and said unto them; 'What seek ye?' They said unto him, Rabbi (Teacher), where dwellest thou? And he said unto them, 'Come and ye shall see.'" (Vers. 37-38.) They were not prompted to follow him by idle curiosity, but as anxious inquirers. They had been pointed to Jesus by John, in words, strange and full of meaning. Who could unfold to them the mystic meaning of these words so well as Jesus himself? Their address to him as Master, Teacher, Rabbi, was indicative of their desire of instruction, and significant of their confidence in him as the infallible Teacher. This craving for further instruction met with a cordial recognition and a hospitable invitation to accompany him to his place of abode. Jesus, the reader of all hearts, graciously responds to every noble desire to know him better and opens the way for the fullest converse and fellowship. The two young inquirers promptly accepted his gracious invitation. "They came therefore and saw where he abode, and they abode with him that day; it was about the tenth hour. (Vers. 39-40.) It was probably about ten o'clock in the morning. They probably remained till six p. m. Though John was one of the two who spent these hours in the humble abode of Jesus he tells us nothing of the wonderful lessons which the Great Teacher taught them in this never to be forgotten visit. His words, reinforced by the grandeur of loving Personality bound them into loving fellowship with himself. They caught a new vision of the Messiah. His purpose, his spirit and his method of inaugurating the kingdom filled their hearts, and they retired from his abode, the loyal adherents of the truths he taught, and the loving co-laborers with him bring a lost world into the light of life. The transforming effect of this personal interview with Jesus comes to expression in the promptness with which they enter upon the work of bringing others to their newly found Teacher and Lord. "One of the two

that heard John speak and followed him was Andrew, Simon Peter's brother. He findeth first his own brother Simon and saith to him, We have found the Messiah (which is being interpreted, Christ). He brought him to Jesus. (Vers. 40-42.) John was the other disciple, but out of commendable modesty, he concealed his own name. It was probably early in the morning, after John and Andrew had left Jesus late the afternoon before, when they went forth in search of others to bring them to Jesus. Andrew went after his brother Simon, and it is not too much to assume that John went in search of James, his brother, but his extreme modesty forbids the mention of such a mission. Andrew first finds his brother Simon. Andrew and John head the list of the countless millions of men and women who were brought to Christ through the efforts of a formal ministry, but what is more, they registered as the first laymen who went forth to bring others to Christ. What is more natural than that their first concern would be for those of their own kindred. Andrew's efforts were rewarded. He found Simon. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon, the son of John; thou shalt be called Cephas (which is by interpretation Petros. (Ver. 42.) Andrew's short sermon, "We have found the Messiah," was sufficient. It sent Simon into the presence of Jesus. Jesus looked upon him. What was there in the face of Jesus that the mere sight of it should win men, yea, and rebuke the erring and overwhelm them with remorse? A look from that face conquered Simon at Bethany, and in the hour of shame, in the court yard of the High Priest, a look from it recalled him to allegiance. The Lord turned and looked upon Peter. Peter went out and wept bitterly. It was a wondrous face" (Smith). Those "eyes of far perception," discern the weakness of Peter and of the possible elements of strength which were latent in him. His impulsiveness and instability were open to the discerning eyes of Jesus and easily traced back to their source. "Thou art Simon, son of John." Vacillation and impetuosity were his by inheritance. He was such as the natural course of nature had made him, "just Simon," but he shall become what the transforming grace of God shall make him, Cephas. Peter, a name expressive of a transforming experience and solidity of character, a rock of enduring strength which the surging tide of suffering, nor even death, could wear away or displace. The new name, Cheppas, Rock, was vouchsafed to him in a prophesy and a promise which was realized. One day the Lord said to this vacillating Simon, Son of John, Thou art Peter." Solidity, firmness, among the first, in the foundation of that mighty spiritual edifice which the Lord is building, which the ages can not crumble to dust, nor the powers of evil overthrow, nor death destroy. (See Matt. 16-18.) The subsequent history of Peter's life and labors dis-

close the fact that when Jesus said, "Thou art Peter," a Rock, he spoke with respect to what Peter was going to be rather than what he was that day at Caesarea Philippi. The revelation which the Father had made to Peter and his transforming experience became a new point of departure in the solidification of his character. For many a long day Simon retained his character of vacillation and impetuosity, but grace enough upon him its divine transformation, making him at the last a rock of strength to his brethren and the church's steadfast foundation stone. It was of the Lord's kindness that he got his new name ere he had earned it." God deals with his children here in Christ Jesus, in view of what we are going to be, Christ is our guarantee to God, his Father and ours, that we shall all be what he assumes that we shall be. He declares us guiltless, because, united to Christ through our faith, he guarantees that we shall be perfect, one day, in Christ Jesus.

Jesus, now having won three disciples, and possibly four, two of them through a preacher, John the Baptist, and two, Simon, through the layman, Andrew, and probably James through John, another layman, he leaves the scene of John's labors to go into Galilee. This journey to Galilee was due to an invitation to attend a marriage feast, near his old home, and in the home of old friends of long acquaintance and intimate association. Possibly relatives, beloved.

"On the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus saith unto him, follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter." (Vers. 43-44.) Jesus findeth Philip, findeth him of set purpose. Philip was a fellow townsman of Andrew and Simon, a boyhood friend who had repaired to the Jordan to join the religious movement under the preaching of John. It is interesting to note that Jesus selected as his chief followers those who were early friends bound together by the ties of natural friendship, mutual confidence and natural interests. Philip may have been sought by Jesus at the instance of Andrew and Simon. Jesus commands Philip to follow him. Personal attachment and obedience are involved in the Lord's command. Philip gave a prompt response to the Lord's command. He became a loyal adherent of Jesus for the rest of his life. His name is always given the fifth place in the list of the Apostles. Nothing is given us of the field of his Apostolic labors, nor of the closing scenes of his earthly life. Tradition gives Phrygia as the scene of his labors, but tradition seldom affords sufficient ground to warrant a stable opinion. The command of Jesus to Philip not only made him a loyal adherent of his newly found Master, but a zealous propagandist of the truth he had learned that Jesus is the Christ, the promised and expected Messiah of Israel. He promptly goes forth to win others to him of whom Moses

BAPTIST WORLD ALLIANCE SUNDAY, FEB. 7, 1926

The Baptist World Alliance is asking the churches throughout the world to regard the first Sunday of February in each year as Baptist World Alliance Sunday, that is, as a day when in thanksgiving and prayer the entire work of the denomination shall be remembered at the services of the sanctuary.

Assuredly Baptists have abundant reason to give thanks to God. To take but two or three points:

(1) It is wonderful that, whereas less than a hundred years ago there were in Europe outside the British Isles no churches of our faith and order, there is today scarcely any country in which we are not represented. God has opened to the denomination an unrivalled opportunity of leadership in the evangelization of Europe.

(2) Our people have been divinely led to initiate Protestant missionary effort on behalf of the peoples of Asia and Africa. We recall such heroes as Carey of India, Judson of Burma, Grenfell of the Congo—pioneers in whose steps have followed vast armies of believers.

(3) In two directions we have been graciously privileged to render special service: In our emphasis upon the evangelical simplicities of the New Testament, and in our emphasis upon the worth of civil and religious liberty. Not to name living men, we think of Spurgeon and Maclaren, and of the two great Presidents of the Baptist World Alliance who have passed to their eternal reward—John Clifford and R. S. MacArthur. Names such as these set in relief the characteristic qualities and message of Baptists, and explain how it has come to pass that the denomination now represents the largest Protestant body in the world.

(4) We are profoundly thankful to find ourselves members of a great world-wide brotherhood. The foundation and work of the Baptist World Alliance, which is the symbol and expression of our unity, is itself a subject for thankful praise. And outside the borders of our organized unions are millions who also hold many of our distinctive views.

Such considerations must needs awaken our gratitude and joy, but boasting is excluded. We recognize how great things God has wrought for us, in us, and through us; but is there not abundant call for confession and prayer? Have we not too often been absorbed in personal or local concerns, and forgotten the brotherhood?

The only denomination which nearly equals the Baptist is the Methodist. Figures much larger than ours are put forth, e.g., by Lutherans, but they are based on population. Ours are statistics of membership. Precisely because our churches are independent, we are exposed to the risk of selfish isolation. We need the grace of God if we are to escape our perils and to realize our possibilities. A congregational system demands in its

working a genuinely catholic temper more urgently than any other system on earth. Our polity will stand condemned if in the freedom of Christian love we fail to attain as true a fraternity and as effective a co-operation as the denominations which are held together by legal bond. It is our special task and our high privilege to demonstrate that love is stronger than law.

The contemplation of our great international community suggests abundant motives for prayer.

What a force for world evangelization is represented in 11,000,000 Baptists, if only they be Spirit-possessed as a Stephen or a Paul! Shall we not pray that the power of the living Christ may be ours, and that we may become on a scale never hitherto known "wise to win souls"? Then in heathen and semi-heathen lands and in the midst of a nominal Christianity we shall "do exploits" on behalf of our Lord.

Let us think of the thousands of missionaries and pastors, our brethren and our representatives; they have an undeniable claim upon our prayers, and we are false to our Christian profession if we fail them.

The converts whom they have won throughout the world, many of them in churches newly organized, and now facing their responsibility for obedience to the Great Commission; should they not have place in our intercession on Alliance Sunday and at other times? Shall we not especially remember such as are enduring poverty or persecution?

Furthermore, in view of the millions of young people in our homes and schools and churches or within reach of our influence, do we not need a wise and warm policy of Christian education?

Our theological seminaries throughout the world, and our missionary training schools, with their tutors and students, represent a factor of measureless importance for the extension of the Kingdom of God: We must not forget these institutions and these men and women.

Nor shall we at this time overlook others who are too seldom remembered, those entrusted with administrative responsibilities in the interests of our world-wide brotherhood,—secretaries and other officers of missionary societies, of unions and conventions, and of the Baptist World Alliance. In this connection we shall certainly consider Dr. Mullins, the president of the Alliance, and offer our petition to God that he may be preserved in health and vigor, and that his presidential visitation of the churches of our faith

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and order during 1926 and the following years may prove everywhere an occasion of spiritual uplift, of enlarged outlook, and of deepened insight.

Our prayer the world over will be primarily for the triumph of the Gospel, and for our own larger faithfulness in service. And as we offer such prayer we shall be led to labor for peace on earth, and for social justice and well-being, and to co-operate with all who strive for these ends. And our approach to God will culminate in the Apostolic prayer, "Grace be with all that love our Lord Jesus Christ in sincerity".

OUR INDIAN MISSION

Dear Brethren:

This is a work that should appeal to every Baptist in Mississippi. We have several hundred Indians within our borders. We have nine churches. Among these there are many who are very poor and needy. They need help. They need encouragement. They need our sympathy.

It was my privilege to visit some families a few days ago and I found them in needy circumstances. They need clothing. Clothing of all kinds—men, women and children.

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chiefs, wraps, etc., can be placed among them to good advantage.

Any one wishing to make donations of this kind, if you will send them to me at Union, Miss., I shall be glad to see that every article you may send is placed where it will be of service to some one.

We have a building project on foot at one of the churches and a donation in cash would be gladly accepted. The Indians at this church are willing to help all they can, but they are not able to build by themselves. Anyone wishing to contribute to this building fund, please send it to Mrs. S. D. Thatch, Heidelberg.

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Yours truly,
—S. E. McAdory,
Director Indian Missions.
Union, Miss.

THE JEW COMING INTO HIS OWN

Jacob Gartenhaus

The eyes of the world today are focused upon the Jew. Never were days so fraught with historical significance. We need only to take a Bible and read the prophecies, and then look at a newspaper, to see how marvelously they are being fulfilled. The Jew is the central figure of prophecy. Without him it would be meaningless. No less an authority than our Lord commanded us to be watchful. When the disciples asked the question, "When shall these things be?" the Lord replied: "Now learn a parable of the fig tree: (the fig tree is a symbol of the Jewish nation in the Old Testament) "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see these things, know that it is near, even at the doors." For nineteen centuries the fig tree (the Jewish nation) has been withered. Now the buds and tender leaves can be seen.

The present Zionist movement is one of the most remarkable of all fulfilled prophecies. Palestine is a living land again. The once desolate land and the desert are beginning to blossom. Millions of trees have been planted. This rebuilding of cities and waste places is a fulfillment of prophecy. The number of Jews who have already returned to Palestine is one-third greater than the return under the leadership of Zerubbabel. It is said that Baron de Rothschild has spent thirty million dollars of his personal fortune in the agricultural development of Palestine. Last year alone its Jewish population increased by nearly thirty-two thousand and this number would have been greater but for the immigration restrictions. In the past five years there has been an increase of one hundred per cent in the Jewish population. All the modern conveniences, such as schools, railroads, telephones and electricity are now found there. The Jewish city of Tel Aviv has at present a population of thirty thousand. It is like an American city, throbbing with industrial activities, and has one hundred and thirty-eight factories. For the first time in history the Jews have themselves founded a university, which is located on Mount Scopus, in Jerusalem.

Together with the national awakening we also see an unparalleled spiritual revival. One of the greatest proofs of this is the first International Hebrew-Christian Conference, which convened last spring in London. There were present Jewish believers in Christ from about twenty different countries. What a mighty testimony this was! An American delegate at the Conference stated that there are tens of thou-

sands of converted Jews in the United States who, for various reasons, shrink from a public profession of a belief in Christ. He quoted a well known bishop, who told of three Jews of wealth and culture who confessed their faith in Christ to him, with the declaration that they were not prepared to face the inevitable grief which would follow their baptism.

Indications in the South point to an interest in Christ on the part of the Jews which presents an undreamed of opportunity to the Christians who are helping to shape the destiny of the Jews. The sap is rising in this dried and withered branch of the fig tree and if proper care is given, we have the promise that "Israel shall blossom and bud and fill the face of the world with fruit."

There is a widespread impression, which is almost proverbial, that the Jews are most faithful to their religion and should therefore be left undisturbed. Perhaps this is the cause for the seemingly heartless and indifferent neglect of the Jews by Christian people. The truth is that the great majority of Jews have long departed from their ancient faith. It is almost useless for the missionary to quote Old Testament prophecies to the Jew in the South, who considers the Scriptures but a myth. To him it is no longer "Thus saith Jehovah."

Rarely will the Jewish rabbi voice publicly the inarticulate restlessness of his people. Yet Rabbi Stephen S. Wise says:

"I believe that Jews have turned to Christian Science because there is among American Jews today a very real spiritual hunger and unrest, a hunger which orthodox as it is cannot satisfy, an unrest which liberal or Reform Judaism does not avail to compose, a hunger and unrest which are due in no small part to an explicable and even justified discontent with the synagogue, orthodox and liberal alike."

This is not a Christian Jew talking, but a Jewish rabbi's expression of the failure of both branches of Judaism to justify the spiritual nature of the Jew. The great majority of Jews only visit the synagogue once a year and many never enter its doors. But should a Jew be faithful to the forms and ceremonies of his religion and attend the synagogue three times a day, as is the practice of a really devout Jew, we must realize that without Christ he is lost.

The recent discussion of Evolution has also stirred the Jewish world. Both from the synagogues and the press it has been widely discussed. The following is an estimate of a Reformed Jew:

"Evolution does destroy the Nicean creed, the Apostles' Creed and the creed of orthodox Christianity, but it does not destroy our Bible, the Bible of our prophets. Moses foretold the ascent of man long before Darwin. Contrary to all teachings of the gradual elevation of man, the fall of man, not his ascent, lies at the heart of Christian doctrine. The Jew that stands with the Fundamentalists are giving

support to the teachings that man has fallen and can be saved only through atonement. Our Bible, on the other hand, has taught the spiritual elevation of man through the ages."

Nor were they silent during the Fosdick, Brown and Grant controversies. Heine was right in saying, "As the Christian, so the Jew."

As we enter the New Year, let us not forget God's command, "To the Jew first." This is the clear teaching of the Bible. It is told of Hudson Taylor, the great founder of the China Inland Mission, that every year he would write a message of love to Dr. Wilkinson, missionary to the Jews in London, and enclose a check upon which were the words, "To the Jew first." Thus he would begin the year's work among the benighted heathen in China, while John Wilkinson would acknowledge the check by sending a check to Dr. Taylor's work, with the inscription "And also the Gentiles." This was a practice of simple obedience and faithfulness and the work of those two men of God was greatly blessed.



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East Mississippi Department

By R. L. Breland

SURE REMEDY FOR SIN. No. 3.

By R. L. Breland.

III—The Remedy in Promise, Type and Shadow. 1—In Promise: The seed of the Woman to bruise the head of the serpent (Gen. 3:15). This is the first promise of a Remedy (Savior) for sin. 2—The Cherubims and the Flaming Sword at the east gate of Eden (Gen. 3:24) and the bloody sacrifices are the types of the remedy. (1)—The Gate to the tree of life was kept open by the angel, or Cherubims, and the flaming sword protected the tree of life from man in his natural state and to admit them when they come according to God's requirements, a bloody offering. (2)—The offering of Atonement, or settlement, and basis of approach to God and permission to pass in to the tree of life was a bloody one; this is not expressed in the Bible until later years, but it is shown in the fact that God's people offered bloody sacrifices long before the expression of it in the Bible. (3)—Cain and Abel were examples of this fact. (Gen. 4:3). 3—The Mercy seat was placed at the east gate of the Garden of Eden, in front of the guarded gate, a place where sinful man could meet God with his offering and receive pardon and permission to enter to the tree of life. (1)—Cain offered the "fruit of the ground" and he was rejected, and Abel offered the "firstling of his flock," a bloody offering, and he was accepted. With the blood of Jesus, our slain Lamb, we approach the Mercy-seat of Heaven, and through our great eternal High Priest, we make our offering for sin and are accepted on the blood offering, and then we pass the angel on guard in to the Tree of Eternal Life, Jesus Christ, where we eat of the fruit thereof and live forever—regenerated by the Holy Spirit. (2)—No bloodless offering will be accepted, as seen in the rejection of the offering of Cain. So our good deeds, keeping of the law, morality or baptism will not pass us at the Mercy-seat. All who offer these, or any of these, will be rejected and turned away from the gate. (3)—The types and offerings of the Children of Israel were types of the Lamb of God that takes away the sin of the world, and point to Him as the Savior of the world. (Note—It was not these sacrifices that saved the Israelites, but they were only indicative of the fact that the one so offering believed the promises of God of the coming Messiah, and it was their faith in this coming one that saved them, just as we are saved by faith in the Lamb already slain, as shown in our baptism and loving works which are expressions of our faith in Christ.) So, then, the Christ, the only Rem-

edy for sin, was illustrated, promised, and shadowed, and the way of approach is with a bloody offering; nothing else will find favor with Him, so that salvation is by Grace.

"Brother"

In Hebrews 2:11 it is said of Jesus: "For which cause He is not ashamed to call them brethren." Mr., Mrs., Hon., and such like words of respect are all real nice in their place, but when addressing the children of the Heavenly King, I much prefer the word "Brother" or "Sister;" it has a melody and heart touch in it that can't be found in those other words. I do not charge that those who use those other words of address to their pastor and other Christians are ashamed to call them "brethren," but they do not think, they do not realize the uplift of such brotherly words. So I like the words "Brother, Sister," for my Lord is not ashamed to call us by that endearing name, so I am not ashamed to call my dear brethren and sisters by that Scriptural name. Some how to say Mr. and Mrs., when addressing our Christian associates, sounds cold, friendless and indifferent. Say "Brother, Sister."

Notes and Comments.

A Happy New Year, Everybody!

Another Christmas has come and gone, and we all have much for which to praise God because of His wonderful goodness during the year past.

Rev. W. W. Grafton, Wausau No. 3, Laurel, Miss., is available for pastoral work anywhere in the State. Bro. Grafton is a splendid choir leader and gospel singer as well as a good young preacher. He is a graduate of Clark College, and has had some time in the Southwestern Baptist Seminary at Fort Worth, Texas. He is full of zeal and will do good work.

Dr. Gunter did not get to Coffeeville in December to be at the opening services of the new Baptist Church building; the building was not quite ready and he will be with the church the third Sunday in January.

Pastor D. W. McLeod has been at Highlandale for three years and has done a good work, but he is leaving this field, and if any vacant field which is desirous of securing a good pastor will do well to confer with Bro. McLoud. He is a graduate of Mississippi College and also of the Seminary at Louisville. Dr. D. T. Sayle of Highlandale, Miss., is a member of his present pastorate and can be conferred with relative to his work there.

I am hereby acknowledging the receipt of quite a number of Christmas cards and letters from many parts of the State and some outside the State. If press of business and other matters should keep me from answering any of them, please accept this as a "Merry Christmas and a Happy New Year" greeting to each of you, dear souls.

Brother T. T. Gooch of Oakland, Miss., the efficient clerk of the Yalobusha Association, won first place in the prize offered by Dr. Aldredge,

Statistical Secretary of the Baptist Sunday School Board of Nashville, Tenn., for getting out the most complete and up-to-date associational minute of anyone in the State. The prize was \$25.00. Rev. J. L. Boyd, pastor at Magee, won second prize, which was \$15.00. I congratulate both of these efficient brethren.

Our good friend and brother over at Lyon, Miss., Rev. D. A. McCall, is to take a two month's vacation in the spring of next year, 1926, and will visit the mission fields of South America during that time. Likely his good wife will accompany him. I congratulate Bro. McCall on his good fortune, as it will be a splendid opportunity to study the mission fields in person.

Married—Mr. Gilbert Williamson and Miss Mildred Frayser, two very excellent young people of Water Valley, Miss., were married by the writer at his home in Coffeeville, December 20th. May they be happy always as they were the day they were married is my wish for those young people.

DR. J. T. CHRISTIAN

Resolutions passed by the Faculty of the Baptist Bible Institute: Whereas, Dr. John T. Christian has been from its beginning vitally connected with the Baptist Bible Institute, as a member of the Board of Trustees first, then as President of that Board, and then as a member of the Faculty;

And, whereas, by his scholarship and his fame as a church historian he has added greatly to the standing and reputation of our school;

And, whereas, first by his own gift and then by unceasing diligence in securing other contributions, he has built up a large and valuable library for the Institute;

And, whereas, at the dawning of his seventy-second year of life and service it has pleased our God to take him to his reward;

And, whereas, we feel that in his home-going we have lost a close and valued personal friend and co-worker;

Be it therefore resolved by his colleagues on the Faculty of the Institute:

First. That we express our profound gratitude for the years of service and influence it has pleased God to give him on the earth.

Second. That we express our deep sympathy and love to the members of his family who mourn most keenly his loss.

Third. That we commend to the brotherhood the raising of a suitable library building as a memorial to his work and a fitting place in which to house the great collection of books he has brought together.

Fourth. That we pledge ourselves anew to the great task in which hereofore we have had the happiness of his counsel and cooperation.

Fifth. That copies of this resolution be sent to the family and to the Baptist papers of the South.

In the words of a telegram from Dr. I. J. Van Ness, the Baptist Bible Institute has entered into its "first rich inheritance of memory." The

ranks of the faculty have been broken—not by resignation, but by death. Our great scholar and historian has fallen asleep. On Friday afternoon, December 18, 1925, at three-fifteen, Dr. Christian entered into his rest.

While we all knew the seriousness of his condition, and had resigned ourselves to God's will, no anticipation could equal the unspeakable sense of loss that came over us. Dr. Christian will spend his first Christmas in Heaven. After seventy-one years of boundless energy and incessant labor he came to the "final pouring out" and ceased from his labors.

Loving friends sat up at his home, and at ten-thirty Saturday morning the faculty and students gathered together in the auditorium where a lodge of sorrow was held. Then, forming in line in front of his home, the mourners went about the streets encircling the Institute he loved so well and accompanied his remains into Managan Chapel. Here an appropriate song service was conducted by Prof. E. O. Sellers; prayer by Dr. W. W. Hamilton, pastor of the St. Charles Avenue Baptist Church and Trustee of the Baptist Bible Institute; brief addresses by Dr. R. P. Mahon, who accompanied Dr. Christian in his summer journey through the Orient, and Dr. George H. Crutcher, long time friend and co-worker; the reading of numerous telegrams, followed by a sermon by the President of the Institute, Dr. B. H. DeMent, and a final prayer closed the funeral service. In Managan Chapel, banked with flowers, Dr. Christian lay in state until the departure for Kentucky late Saturday evening. All the afternoon a steady stream of admirers and friends passed into the Chapel to look upon his face, worthy of any sculptor's marble in its majestic dignity of death.

We shall not see his like again—mighty preacher, great jurist, profound scholar and historian crowned with honors. He was gathered as a full sheaf into the garner. Dr. Christian was a man of unshakable faith. He believed that history substantiates the truth of the prophecy of Jesus Christ in regard to the church. He was unsatisfied with anything short of accurate data to sustain that faith. His knowledge of libraries was unique. The amount of his research in them was unbelievable, and from the written records he established the perpetuity of the church of the Lord Jesus Christ from the days that Jesus assembled the baptized disciples of John until now. His great personal library of over 15,000 volumes has been augmented until it has reached the proportion of some sixty thousand volumes, and this is only one of the achievements of this great man.

It is the prayer and belief of this Institute that that library will be properly housed in a building commensurate with its importance and worthy of the memory of its founder. His soul goes marching on.

C. C. CARROLL.
New Orleans, La., Dec. 22, 1925.

LYNCHINGS IN 1925.

I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research: I find there were 16 persons lynched in 1925. This number, ranking with the number 16 for 1924 as the smallest number of persons lynched in any year since records of lynchings have been kept, is 17 less than the number 33 for 1923, and 41 less than the number 57 for 1922. Two of the victims were insane. Three others had been formally released by the courts. Ten of the persons lynched were taken from the hands of the law, 2 from jails and 8 from officers of the law outside of jails. Two of those lynched were burned at the stake and one was put to death and body burned.

There were 39 instances in which officers of the law prevented lynchings. Seven of these were in Northern States and 32 in Southern States. In 26 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 13 other instances armed force was used to repel the would-be lynchers. In three instances during the year persons charged with being connected with lynching mobs were indicted. Of the 41 persons thus before the courts, 21 were sentenced, 5 suspended sentences, dependent on good behavior, of from 4 to 12 months on the road; 1 for 30 days in jail, and 15 of from 6

months on the road to 8 years in the penitentiary.

Of the sixteen persons lynched all were negroes. Six or less than one-half of those put to death were charged with rape or attempted rape. The offenses charged were: Murder, 6; rape, 4; attempted rape, 2; killing officer of the law, 2; attacking child, 1; insulting woman, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 1; Arkansas, 1; Florida, 2; Georgia, 2; Louisiana, 1; Mississippi, 6; Missouri, 1; Utah, 1; Virginia, 1.

Yours very truly,

R. R. Moton, Principal.

MISSISSIPPI GRADES OF
CONTESTANTS FOR
PRIZE OFFER.

Yalobusha County Association—First prize, 91½. Mr. T. T. Gooch, Oakland, Miss., Clerk.

Simpson County Association—Second prize, 91. Mr. J. L. Boyd, Magee, Miss., Clerk.

Hancock County Association—89. Mr. W. W. Stockstill, Bay St. Louis, Miss., Clerk.

Mississippi Baptist Association—88. Mr. E. A. Bates, Liberty, Miss., Clerk.

Benton County Association—86. Mr. R. J. Gresham, Ashland, Miss., Clerk.

Panola County Association—75. Rev. Walton E. Lee, Como, Miss., Clerk.

Tallahatchie County Association—66. Mr. J. R. G. Hewlett, Charleston, Miss., Clerk.

Prentiss County Association—59. Mr. H. R. Spight, Booneville, Miss., Clerk.

Newton County Association—58. Mr. W. B. Crosby, Newton, Miss., Clerk.

Covington County Association—50. Mr. Caleb H. Welch, Seminary, Miss., Clerk.

Itawamba County Association—48. Mr. D. W. Graham, Eastman, Clerk.

(Continued from page 11)

Cross with many laurels, Dr. Mayfield from McComb, and my old bishop friend formerly from Arkansas, hunted me up, and worshipped with us.

The weather was against large gatherings. Rains were frequent and heavy, but the house was filled with folks many times, anyway—not always, but often. They listened in a most inspiring way. If a man can preach at all the Magnolia saints will draw it out of him.

I was entertained in the home of Judge and Mrs. J. H. Price. That is all that needs to be said about the hospitality, though I can not stop before adding what you Mississippi all know. The home of the Prices is worthy of the best traditions of Southern hospitality for which the State has long been famous. They know exactly how to make a wandering preacher feel at home, and as if he really counted

for something in their lives. I shall always remember the warmth and cordiality of their hospitality to me.

There were some eighteen or twenty additions to the church during the meetings, and several others made profession of faith who probably joined later.

All in all, it was a great joy to be there and to come into fellowship with the splendid band of Christian workers and their fine pastor. Blessings on every one of them.

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DUCK HILL CHURCH

For the years of 1924-1925 I have been the pastor of the good church at Duck Hill. This church recently voted to move up to half-time services and at once bought a splendid pastorium and has set herself to the task of securing a pastor to locate there and serve this church in connection with others. A pastor had not been secured when I was with them last.

My stay with these dear people has been exceedingly pleasant and profitable. To know such people and to be able to number them among your friends is indeed riches of true value. I leave them with a degree of sadness, as is always the case when giving up a pastorate, but I am rejoiced that the church has decided to take this advance step. I am sure that these good people will make splendid people to live among.

During my two years there 33 have been baptized, more than 20 came into the church by letter, nearly \$8,000.00 were paid out for all purposes, the church voted to go to half-time services and a pastor's home was bought and paid for—which amount is included in the sum total above. The Sunday School, under the splendid leadership of Prof. M. F. Herring, is practically ready for the A-1 Standard, and the B. Y. P. U. is on the grow, there being a junior nad intermediate union.

I do not know of a larger number of men and women anywhere, the size of the church considered, who

are ready for any call, ready to do anything they can. Both men and women are ready and all you have to do is to ask and suggest, and they will follow. Many of God's elect are in the church at Duck Hill. They are too numerous to name, but there are Heath, Wilkins, Wray, Herring, Leigh, Caffey, Fox, Ransom, Wood, Campbell, Branch, Mitchell, Embry, Dunn, Grantham, Martin, Snively, Winborn, Blalock—well I cannot name them all, there are many more just as splendid as these mentioned. I am praying that the Lord will send this church a worthy pastor right away so that the work may go on uninterrupted. They are on the track of some splendid men and I feel sure that one will soon be secured.

May the blessings of Jehovah be with these dear friends.

—R. L. Breland.

(Continued from page 9)

the Senior-Intermediates were taught "The Doctrines of Our Faith" by their Leader, Miss Jennie Mae Bethea; the Intermediate B. Y. P. U. No. 2 were taught the "Intermediate Manual" by their Leader, Mrs. V. B. Kelly; the Junior B. Y. P. U. No. 1, "Training in Church Membership" by a member of the Senior Union, Miss Jessie Lee Coursey, and the Junior B. Y. P. U. No. 2 were taught the "Junior Manual" by their Leader, Mrs. Walter Huff.

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No. 3—Weekly News from the Circulation Department

THE TALE OF THE HOPPER

The hopper tells a doleful tale, if you want to look at it that way. If viewed rightly, it brings a ringing challenge. One view says: "You have to pay toll to get your corn ground!" The other, "The only thing required to get your corn ground is a little toll."

THE GLEAM OR THE SLAVE'S LASH?

We may decide. God bids us decide. No one or ones can apply the Slave's lash without "signed" permission. Folks sign away their rights. Property and rights cannot be transferred except over signatures. Have we signed "quit claim" titles to our right to grow?

THESE TWO THOUGHTS

Churches will not grow and prosper unless we pay the price. The price of hard work and strenuous training is imperatively required at the hopper's mouth. There is no other way.

God bids us rise and claim our right to grow, prosper and conquer. We are never whipped until we admit defeat. God never deserts men who claim a right to administer another stroke in His service. Such strokes are very powerful.

TO THE POINT OF THIS DISCUSSION

The Kingdom in your section, Brother, is not going to grow until you get your folks set to reading the Baptist Record or some equivalent agency working that will inform the folks and convince the folks by sheer repetition. Smoke that in your pipe. The hopper will have its toll; the price must be paid if you would have your folks grow.

A SUGGESTION THAT YOU WILL NOT ADOPT, LIKELY

If every preacher in the state would give just one hard day's work to The Baptist Record, the following results would obtain:

1. The total time given per year would equal nearly two full-time men in the Record's employ.
2. There would be a revival of constructive Religion in the state.
3. For every Dollar leaving any given field, two dollars of invested mind and soul food would be left.
4. The preachers so working would get larger returns for their time and money. The kingdom would begin to appear.

The Baptist Record

Circulation Department



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